OUR FATHERLESS ONES.

"Thou Art the Helper of the Fatherless."—Psalm 10:14.

VOL. 21. NO. 7. BARIUM SPRINGS, N. C., THURSDAY, APRIL 16, 1914. PRICE $1 A YEAR.

News Gleaned FROM Orphanage Papers.

The Orphans Advantage.

"Special education for orphans" will come up for discussion at the approaching meeting of the Conference of Orphanage Superintendents, at Oxford, N. C., in April next. Should the orphan child be given a different sort of education from other children? Now as a matter of fact, in the Thornwell Orphanage and other educational Orphanages, the pupils receive a better education than the average child in our well-to-do families. Not only is the course of study fully equal to that of our best graded schools, but what is much more to the point, the pupils are expected and required to take the education provided. Holidays and vacations and omitted courses are given to the average child with an astonishingly regular irregularity and with the result that the child's lessons are broken into continuously. But in addition to this, in the better class of families, the child is exempted from domestic instruction at home, as it is supposed that their books furnish a plenty of occasions for application. But parties socials picnics, rides, receptions and the like take up much more of the time. The child at the Orphanage, however, has the regular course of domestic training, from day to day and really gets as much out of this as they do out of books. Eeery Orphanage child is taught to sew, cook, wash and iron, which few children are ever taught, simply because they imagine it beneath them. Then again, our denominational Orphanages give the children training in one department which is wholly and entirely neglected in the Graded Schools, and that is in the great truths of Holy Writ, the writings that make one wise unto salvation: We consider the education given at the Thornwell Orphanage as very far superior to that the disposal of the average boy or girl of city homes. It is needed more and we wish we could add truly, is appreciated more. But what child really appreciates his education when he is getting it—Thornwell Orphanage Monthly.

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Biggest Ever Held.

Superintendent Brown has not heard from all the members who will attend next week's Convention of Orphan Asylum Superintendents which meets here, but he has had communications from a sufficient number to justify the predication made some weeks ago that this would be the biggest one ever held. The news has been bruited about the institution and keyed everybody here up to the highest state of expectancy. Everybody is talking about it and methods of preparation are in progress everywhere. The enthusiasm is not limited to the workers, but the interest has spread to the children themselves who are continually asking questions about the forth-coming event.—Orphans' Friend and Masonic Journal.

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47 Members During Year.

The Thornwell Memorial Church will report 47 additions to the church during the last year. The field is a limited one as it is confined to the Orphanage and has only such members from the town as are very closely affiliated with the Orphanage, particularly former pupils of the Orphanage. or those who marry such pupils—Our Monthly

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Ahead of Us.

—We feel like throwing up our caps in the air and shouting 4000! It has been a long pull, but both the Thornwell Messenger and Our Monthly are now printing and distributing 4000 copies, and every week is bringing us new subscriptions. On July first, 1916 Our Monthly will have reached its 50th birthday and we are sure at present rate of progress, we will have reached the 5000 notch.—Our Monthly.

Babies Home for Baptist Orphanage.

Plans are being perfected at the Thomasville Baptist Orphanage for the erection of a cottage to be known as the "babies home." It appears that our Baptist brethern are going to be close on the heels of the Oxford Orphanage in providing for the babies who have been robbed by death of parents.

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Splendid Hospital at Thornwell Orphanage.

A handsome. well-equipped three-story hospital, known as the Lesh Infirmary has just been completed at the Thornwell Orphanage at Clinton, S. C. The funds for the erection of this building were donated by a Mrs. Lesh, for whom tne infirmary is named. It is equipped with all the modern conveniences found in all up-to-date hospitals. and will be a worthy memorial of the godly woman who provided for its erection for years to come.

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Working a Large Force.

We are running a force of sixteen boys in the printing office—half of them in the forenoon and the other half in the afternoon, and they are turning out a lot of job work.—Charity and Children.

A TRUE LADY.

She cultivates reserve.
She thinks, then acts.
She speaks ill of no one.
She is loyal to her friends.
She lives her mother's faith.
She cares for her body as God's temple.
She writes nothing that she may regret.
She knows that nothing is more undignified than anger.
She knows that to love and be loved is her birthright—if she be but worthy of love.

The Problem of Life.

The problem of life is what one might put into it. Such is the terse and striking way Dr. Grenfell expresses it, and better qualified than he to state the problem few are, for he has well illustrated his own interpretation of life. Yes, the problem of life truly is what one can put into it; It is the only really big problem.

It is a measuring rod by which we may test our worth and weigh our influence. It affords the answer to the often asked question, is life worth living?

What are you putting into your life? How much thought and faith, how much of self and sacrifice, how of tears and blood?

David Livingstone was a type of one who saw the problem of life aright, judging by what he put into it. Henry Drummond put so much of his best self, during the comparatively brief span of his life, into that life, that his name and influnce still live.

He who acts on the principle that the problem of life is what he can put into it, will be increasingly anxious to redeem the time, to be about the Master's business, and to become keener and keener for greater tasks and more eager for the power to accomplish them.

How does your life measure up by this interpretation of its greatest problem?—Exchange.

Now and then some devout soul is distressed over the fact that the heroes of the Bible behave at times quite as foolishly and as unrighteously as though they belong to this unheroic age. My brother, the Bible is given to us as a record of God's dealings with human beings, and not with angels. Were this not true it would be of little profit to us to read it. The word of God presents but one perfect character, and even that One was not a seraphic being whose feet spurned the earth, but the Son of Man, who was tempted in all points like as we are.—The Standard

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Little Dorothy—Grandpa, can you remember Abraham Lincoln?

Grandpa—Yes, dear; you see, I am a great deal older than you are.

Little Dorothy—How much older must I be before I can remember him?—Chicago News.



—Mr. J. C. Steele, of Statesville, was here for a short time Monday on business.

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—Mr. T. I. Wilson spent Sunday at Davidson visiting friends in the college. He reports a good time.

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—Miss Elizabeth Hicks, principal of the school, is among the last of our number who have mumps.

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—Miss Georgia Crane went to Hickory Friday afternoon to spend the week-end with friends in that progressive town.

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—We desire to extend thanks to Mrs P. Watt Richardson, of Greensboro, for two nice boxes of clothes.

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—Easter Sunday was an ideal Spring day at Barium. We had two services in the church. Rev. W. L. Boggs preached at the morning hour, and Rev. W. M. Walsh at the afternoon hour. We did not have holiday on Monday, as did other schools.

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—Miss McGee, Miss McRae, Miss Templeton, Mr. Rudy and Mr. Gray attended the Easter service at the Boyd Street Methodist Church in Statesville Sunday evening. The service was very impressive and beautiful, and the church was decorated profusely with flowers.

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—The Willing Workers Missionary Society, composed of our larger girls, desire to return thanks to the Miriams in Graham for the nice picnic lunch that they sent them Easter. We enjoyed it very much and hope the Miriams can visit us at Barium sometime.

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—Rev. and Mrs. W. T. Walker entertained a group of six members of the faculty on last Saturday evening from six to nine o'clock at the superintendent's cottage. A delicious supper was served to the guests, and every one enjoyed the occasion immensely.

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—Mr. Cowan took a wagon load of the Howard Cottage girls to attend the closing exercises of the Troutman Graveyard School on last Friday night. They enjoyed the entertainment given by the pupils of that school immensely.

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—Rev. W. T. Walker attended Wilmington Presbytery at Kenansville, and Fayetteville Presbytery at Carthage last week. He had a good report of the affairs of the Home to make at both presbyteries, and reports full and interesting sessions at each place.

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—Miss Lucy Lore, of Lincolnton, has accepted the position of teacher of the sixth grade This grade has been taught by Miss Crane, but as the seventh and eighth grades have been without a teacher for sometime Miss Crane has been teaching the sixth, seventh and eighth grades; now she will teach only the seventh and eighth grades.

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—Mr. D. I. McIver, who has just closed a successful term as principal of a school in Union County, paid the Home a short visit on Monday en route to his home at Jonesboro. This was Mr. McIver's first visit to Barium, and he was very much impressed with the stately buildings that adorn our campus, and the bright children he saw in all departments of the work. Incidentally he had his name added to our growing list of subscribers to Our Fatherless Ones.

—The members of our tenth grade were entertained by Rev. & Mrs. A. S. Caldwell at Barium Lodge on last Saturday evening. Those who enjoyed Rev. and Mrs. Caldwell's hospitality were: Cottie Cherry, Virginia Long, Elnora Stanley, Janie Gilland, Olive Hundley, Edna Bradford and John Grier.

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—Miss Taylor is among the last to take mumps. After nursing children with mumps for several months, it began to look like she was mump-proof, but not so, it was only saving her for a time when material was scarce, and now we doubt if there is a single person here who has not had mumps.

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—Supt. Walker, Miss Templeton, Miss Barnette and Mr. Lowrance left Monday for Oxford to attend the Tri-State Conference of Orphanage workers. We feel certain they will see and hear something worth while at Oxford, and regret that more of our workers could not have gone. The indications from the press reports are that they are having a large gathering of orphanage workers.

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—Rev. W. L. Boggs, of Greenville, S. C., who represents the Presbyterian Standard of Charlotte so efficiently, spent from Saturday night till Monday morning in the Home of Supt. and Mrs. Walker. He preached for us Sunday morning in Little Joe's Church and his sermon was greatly enjoyed by every one, being an earnest appeal to all christains to do our best in rendering service to the Master. Come again Bro. Boggs as you are always welcome.

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—Mr. R. M. Freeland, of Manning, Kans., was a visitor here last Saturday. He has been spending the winter in North Carolina visiting friends and relatives in this section, having brought a number of fine horses from his ranch out west to sell in this state. He succeeded in doing this and left Monday for Manning, Kans. Mr. Freeland continues to be a loyal friend of our Home and a regular reader of Our Fatherless Ones, although living in a western state.

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—Our boys got "wolloped" in a game of baseball with Stony Point Saturday afternoon, Our boys were going good until Stony Point put a left-hander in the box, and then the show was over so far as we were concerned. Our boys just could not connect with his offerings. He was nothing extra in the way of a pitcher but the fact that he delivered the goods from the south side made it almost impossible for our boys to "land on him" with any degree of certainty as none of them had ever batted a left hand pitcher. The features of the game was a triple play by our boys when the bases were full and no one out.

War Department.

Miss Marion Burritt, field secretary of the Peace Assocation, in a recent address gave some telling illustrations of the cost of war. "the college education of a boy or girl, averaging $1,700 in cost, goes up in smoke every time one of the biggest guns is fired," she said. "One per cent. interest on the value of a dreadnaught would pay the combined salaries of the college presidents of the country. If the war debt of Europe were piled up in $1 bills it would make a stack 104 miles high."—The Human Factor.

An Invitation

If you happen to be any where near Barium on a Tuesday evening, why not drop in for the mid-week Prayer service? And since the service is held in the dining room during the colder months, you had just as well come for supper. We promise a cordial welcome and good wholesome food—the girls scarcely ever fail on their hot rolls for supper. You will be given a seat at one of the 23 tables, you might look out too, for something original. The appearance of the pastor in the dining room is always associated on Tuesday evenings with prayer-meeting. The other evening the boy sitting next to us passed his plate for pears, but this is what he said, "Thank you for some prayer-meeting." After supper, the chairs are pushed back and the simple service begins. The people from the community are invited, and a few come in, more however, when the service is held at a later hour in the church. The pastor has no trouble in selecting the hymns, for favorite numbers are eagerly called for. You might be surprised to know how many hymns the children can give by number and words also. It is a great priviledge to give a brief exposition of a favorite psalm to more than two hundred people once a week. We wish some of our Pastors who are discouraged over the prayer-meeting situation, could have our audience now and then. Of course we do not promise that every child would be wide awake throughout the service, (some of them are quite small and all are active during the day) but we believe you would count it worth while. You would not have to lead all the prayers, for we have some young men among the workers who are always ready to do their part. We are counting on some of our boys to help enliven prayer-meetings in days to come. Again if you are near Barium on Tuesday evening, come in for prayer-service, your presence will help.

I SHALL NOT LIVE IN VAIN.

If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain.

—Exchange

THE FISHER BOY

When the elements at strife
Show that April days have come
When the forest stirs with life,
And the dogwood is in bloom:—
Then the little boy goes forth
With pole and line and can,
And life is "something worth"
To the eager little man!

He cares not now for learning,
He hateth school and books,
For the fields his heart is yearning
And the fishes in the brooks:—
As men for riches seek
With toil and anxious care,
The boy turns to the creek
And the finny treasures there!

When by tramps long and weary
He has reached the "fishing hole"
He counts no moment dreary
As he watches by his pole:—
The nibble of a "minner"
That makes his cork to bob,
Stirred the little "sinner"
With a rare ecstatic throb!

And the landing of a fish
Is a triumph glad and rare!—
Ah! the music of the "swish!"
As he jerks it through the air!—

* * * *

When that boy comes home weighted
With some minners on a string,
He is prouder. more elated,
Than many a crowned king!

—Addison.

How the Children ARE Trained in the Home

By One of the Boys.

IX.—PRINTING DEPARTMENT.

Although we have been taking up the different departments in the Home in order as to their relative importance, this rule does not hold good in regard to the printing office. It should be placed right along in the very front when you consider the importance of the departments. In other words we have been saving the best until near the last to cap the climax.

Our readers know something of the products of our printing office as they receive Our Fatherless Ones regularly every week. The existence of our printing office dates back to the year 1893. In March of that year the publication of a little bi-monthly newspaper was inaugurated and continued for several years. Later it was changed from a newspaper to a magazine and issued monthly. Five years ago another change was made which resulted in Our Fatherless Ones being issued as a weekly paper. The primary reason for establishing our printing office was to furnish an opportunity to teach a small number of our boys the printer's trade; and the secondary reason for issuing a paper was to inform our friends as to what is being done here, our needs, etc., and to arouse their interest in the work and keep the cause of the orphans very near to their hearts. Later as the subscription list began to grow rapidly it was seen that it could be made more than self-sustaining, and the paper developed into an interprise to help finance the Home, and now it is evident that a *little extra* effort and co-operation on the part of our friends in the churches would more than make Our Fatherless Ones self-sustaining, and would be an effective means of aiding in replenishing the treasury of the Home.

But we are about to get off of our subject as we started out to tell something of the boys that do the work in the printing office. The printing office occuppies a large room on the second floor of the Alexander Industrial Building. The work of publishing Our Fatherless Ones is all done by five boys: David Stanley, Will Warlick, Loy Hartsell, Carl Parks and Edward Kornegay. Two of these boys, Will Warlick and David Stanley are about seventeen years of age and the other three are only twelve.

They are experts in the printing profession, considering their size and limited experience. Three of these boys are so small that the legs of the cases had to be sawed off, and still they have to stand on boxes in order to reach the case. They are indeed small in size, but big in regard to the amount of work they can do. You will be surprised when we tell you that one of these small boys can do as much or more work than the average man who has been working at the profession for twenty-five years, when it comes to setting straight type or distributing type. Of course they make mistakes in their composition by the hundreds, and, although they try very hard to correct these mistakes, a few go through the paper every week, but the same is true with every newspaper.

Besides doing the work on Our Fatherless Ones, our boys do all the job work for the Home, which calls for a considerable amount of work each week. When you remember that these five boys work only five hours a day, you will probably agree with us that they are doing remarkable well in publishing a paper that compares favorably with the best orphanage papers. Charity & Children is working sixteen boys in their printing department, and the Thornwell Orphanage has about the same number. With our limited number of boys in the office, it keeps them hustling every week to bring Our Fatherless Ones out

Continued on fourth page.

Our Fatherless Ones

REV. W. T. WALKER, Editor-in-chief.

Published Weekly by the Presbyterian Orphans' Home.

Entered at the Postoffice at Barium Springs, as second-class matter.

On the expiration of time for which payment has been made for this paper it is legal to continue to send the paper for one year. After the one year the paper must stop by law.

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THURSDAY, APRIL 16TH, 1914.

THE CHILD ON THE OUTSIDE —A PLEA.

A recent visit to a home in the suburbs of one of the best towns in the state has set us to thinking anew of the child on the outside—the one who by every law of love and justice ought to be in the orphanage and cannot, because there is no room. This case is only one of many, and the correspondence of every superintendent of such institutions in this state and others could show to the church that are deep yearnings in regard to the fatherless that must go unsatisfied—tears, too, that are not yet wiped away. Dr. Jacobs of the Thornwell Orphanage reports 170 on his waiting list, the Methodist Orphans' Home at Winston-Salem a short time ago had more than 100 applications on file, while at Barium we often have as many as 50 or more knocking at the door. What are we going to do about it?

In the home mentioned above we found two promising boys, seven and five years of age, at present under the care of a grandmother, who is not in a position to give them the proper attention.

The mother died some months after a lingering illness. The father, who was unworthy, and failed to play the part, had left the mother with the children and was killed in a quarrel nearly a year ago. The vital question is, are we going to give these boys a fair chance? Not a question merely of clothing, of meat and bread; they might get these, after a fashion, if the orphanages of the state remain closed to them. But can we with good conscience leave them in their present environment, which, to say the least, is unpromising? There is no excuse in the fact that neither of the parents was a member of any church, for we have never confined ourselves strictly to those of our own communion. Besides these boys have rights of their own. At the same time we had to be honest and tell the grandmother that she must not set her hopes too higher with regard to entering the boys at Barium. We happened to know that already conditions are crowded. The recent raising of $62,000 means a great deal in the way of better and much needed equipment; but this does not mean more dormitory space, with the exception of a part of Rumple Hall now used for school purposes. After the school building goes up some 15 or 20 more girls can be admitted, only a small number compared with those who are always on the outside. And what about the scores of boys who, if left on the outside, will fall easy victims to the world's seduction? We are not advocating an additional general campaign among the churches that have so recently given to the Equipment Fund. But somewhere in North Carolina God has a servant or group of servants, stewards forsooth, who could give the money for a new dormitory, and in the giving be abundantly blessed. We can't forget the wistful look on the faces of those two boys, and there are others. W. M. W.

Reformatory For Fallen Women.

Rev. Dr. McGeachy of the Second Presbyterian church, Charlotte, in a sermon preached in the church, and published last week in the Standard, sounded a bugle blast that has aroused not only his own people but the people of our state, without reference to the church affiliation, because all men recognize that this is a question that belongs to us all, whether we are in the church or without.

When parents realize how wide spread is the social evil, how it is found in the small towns as well as the large cities, how their sons just entering manhood, are beset with temptation, to which in every age of the world the strongest men have yielded they are bound to be aroused, and then if they consider the question in a Christian spirit, they are bound to consider what should be done with those poor soi ed daughters of some home, and therefore to them it becomes a question of great moment.

This city in point of morality and church membership stands high among the cities of the state, yet the condition here, if we are to believe the testimony of police and men of the world, are awful and threatening. Though the brothels have been closed, and the inmates have been ordered by the judge to leave the city, they have crept back and are found scattered over the city, plying their trade through the agency of hotel bellboys and paid runners.

James, with withering sarcasm, said to those of his day who gave to the destitute only words: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body what doth it profit?"

We have bemourned the condition of those poor creatures, but they have been nothing bettered. Now it is incumbent upon us to do something practical. This is a practical plan.

It is proposed to have some kind of reformatory, the expense of which shall be borne by the people of the state, where such women can be sent by different judges, when they are ordered from any city. It should be a place where the incorrigibles can be kept for a year or more, thus alowing them time to readjust their lives and begin anew, and also a place of refuge where those who are too weak to resist, yet wish to reform, can go, for strength and encouragement in a new life.

It should be a place where industial education should be given and also a place where religious influence shall be exerted and where ministers of religion can minister to those who wish their services.

Its scope should be, not local, but state-wide, and it should be controlled by the state, just as the state hospitals are.

We know that it is easy enough to build castles in the air, or even in Spain, and that there is a great difference between saying that the state should do a certain work and getting the state to do it.

The state already has its hands full, and it takes much influence brought to bear upon the legislature, to get any measure passed that requires money, yet we also know that the average legislator is very sensitive to popular demand for any measure.

Let us begin then with the pastors of all churches, who shall arouse their people to this great need as a tangible proof that the church is interested in the welfare of these social outcasts, and then let the people form societies for the expressed purpose of pushing this matter. Let the good men and women combine their influence and let legislators realize that they mean business, and when they do, the reformatory will soon come.

It is necessary, above all things, to avoid making this a denominational movement. Let the public realize that it is a movement in which all can unite, and that no church expects to make capital out of it.

We trust that our own preachers will take hold of this plan, each in his own field, affiliating with other ministers, and proving that when the welfare of a fallen women is concerned, the different phases of Protestantism meet into one, the great Church of Jesus Christ, throbbing with pity for the fallen, and trying, as He did, to seek and to save that which was lost.—Presbyterian Standard.

A Vision Of The King Through The Bible.

Twenty-four years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis and walked down the art gallery of the Old Testament, where on the wall, hung the pictures of Enock, Noah, Jacob, Abraham, Elijah, David, Daniel and other famous prophets of old. Then I passed into the music room of the Psalms where the Spirit swept the keyboard of my nature and brought forth melody from the dirge-like wall, like that of the Weeping Prophet, Jeremiah, to the grand exultant strains of the Twenty-fourth Psalm; and where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, the sweet singer of Israel, who played for King Saul in his melancholy moods. Next I passed into the business office of Proverbs, then into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Songs, where the lily or the valley and the rose of Sharon with their sweet-scented spices filled and perfumed my life. Then I stepped into the prophetic room and saw the telescopes of various sizes, some pointing to far-off stars or events, and others to near-by stars, but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation—while the shepherds guarded their flocks by night. From there I passed into the audience room and caught a vision of the King's glory, from the standpoints of Matthew, Mark, Luke and John. Then into the Acts, where the Holy Spirit was doing his work in the formation of the infant Church. From there I went to the correspondence room, where John, Paul, Peter, James and Jude sat at their desks, penning their epistles to the Church. And last, I stepped into the throne room of the Revelation, where all towered into glittering peaks, and I got a vision of the king sitting upon His throne in all His glory. Then I bowed my head and said:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth a royal diadem,
And crown Him Lord of all."

—Rev. William A. Sunday in Christian Observer,

A Warning From A Prominent Roman Catholic.

Roman Catholic newspapers are fond of quoting the commendations by Protestant ministers of the customs and character of Roman Catholics. However quotations sometimes can be made from Roman Catholics themselves which are anything but commendatory.

An instance is referred to in an article in the "Herald and Presbyter" by Rev. Horace C. Hovey, D. D., in which he says that some years ago he traveled for two months as the dailp companion of General Joachim de Caiceda, a statesman and soldier of Bogato, of the state of Colombia, Gen. Caiceda was in this country at the time studying our institutions. His native land had been passing through a religious crisis. His people had been oppressed by the Roman Catholic hierarchy, and had in self-defense disfranchised the clergy and confiscated church property.

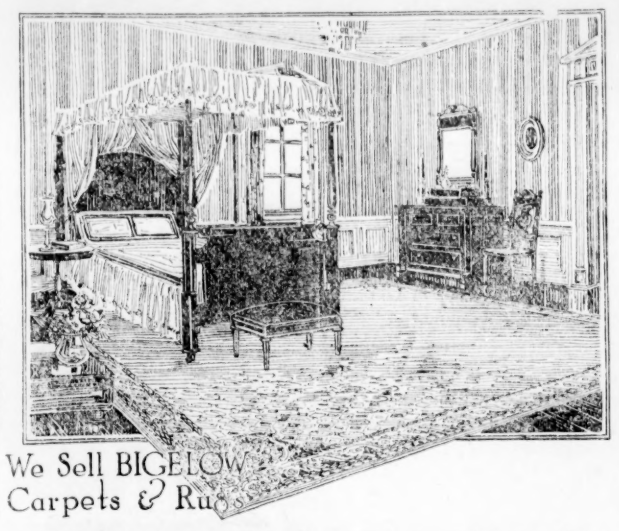
He said to Dr. Hovey, "You Americans are great and wise, and are centuries in advance of my countrymen; but I tell you that you do not understand the Roman Catholic Church. You look on it as simply a Church of Christ. I was educated by the Jesuits, and I know what I am talking about when I say that our Church is a vast politico-military organization. I am a Catholic and shall always be one, but I warn you that unless your people are on their guard the priests will gain the political and military control of America."—Ex.

Our Sunday may be considered as so much holy land rescued from the sea of oppression and vain luxury, and embanked against the fury of their billows. —Coleridge.

Make each day tell; and don't forget what it tells.

Count that day lost whose low descending sun looks upon a bunch of work that is good-enuf, but not well-done.

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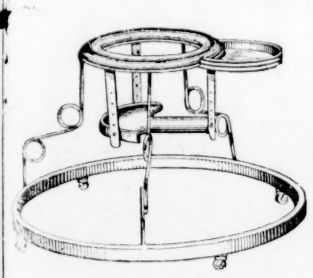


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We can handle Bank checks, Express money orders or Post Office money orders, as you prefer to send. We have Express and P. O. money order offices here.

Supplies can be sent by express or freight.

All supplies sent by freight will be stopped at Barium Springs, if charges are prepaid. If charges are not prepaid, supplies should be sent to Troutman, N. C. To get supplies forwarded without charge, application must be made previously to the general manager of freight through your local agent

Notice of all shipments should be promptly sent to the Superintendent, and Express or Freight Bill of Lading inclosed.

Telegrams should be addressed to us at Statesville, N. C. 'Phone 912X.

THURSDAY, APRIL 16TH, 1914.

Shriner's Special To Atlanta Via Southern Railway.

The Southern Railway has been selected as offical route to Atlanta by Oasis Temple to Shrine Meeting, May 10-13th. Special train will leave Charlotte at 11:00-PM Sunday May 10th, arriving Atlanta following morning, and returning will leave Atlanta at 2:00-AM, E. T. Thursday, May 14th, arriving Charlotte same morning.

This Special Train will be composed of the latest design Pullman compartment drawing room, steel electric lighted sleeping cars, dinning car, and baggage car.

The entire train will be parked at Shrine Park during the Atlanta meeting and every facility will be arranged for the comfort and convenience of those occupying the cars while there.

The following low round trip fares will apply from stations named:

Charlotte	$8.25
Concord	8.90
Salisbury	9.60
Winston Salem	10.75
Greensboro	11.10
Gastonia	7.65
Statesville	9.60
Hickory	9.00
High Point	10.60
Rock Hill	7.60

Fares from all other points on same basis. Dates of sale May 7th to 13th inclusive, with final return limit May 20th, with privilege of extension of final limit until Jnne 20th by depositing ticket and payment of 1.00.

Passengers from other points may use regular trains into Charlotte, connecting with the Special Train.

In addition to the Oasis Special there will be extra Pullman cars operated on a number of regular trains to and from Atlanta to take care of special car parties and general travel Arrangements for special cars should be made in advance.

All applications for reservations on Oasis Special starting at Charlotte should be made to Mr. Thos. Griffith, Recorder, Charlotte, N. C., direct. Applications for reservation in all other cars and all arrangements for special parties, cars, etc., should be made through any Southern Railway Agent, or,

R. H. DeButts,
Division Passenger Agent,
Charlotte, N. C.

"No man is honored by others quite so much as the man who never seeks honor. Nothing kills a man's prospects in this direction so completely as to have it known that he is after all the honor he can get,"—Ex.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful and heaven itself more popular than ever must be done at once.

It's A Disease.

(MODERN DANCING)

From THE UPLIFT Magazine.

In years gone by some of the churches put into their plan of conduct for members and into the code of rules certain very clear-cut Don'ts. Among them was a pronouncement against dancing. To violate that rule meant unchurching. We are not an authority on dancing, never feeling that it was necessary at all, but never assuming that one who danced wasnot our equal; but people, in whose character and purity we have absolute faith, tell us that the dancing engaged in before the war and long years after was graceful, safe and classy, and the indulging of it threatened in no wise the moral rectitude of those who practiced it.

But people were unchurched for doing this. And yet those who indulged in dancing did not turn crazy about it to the neglect of duty, church and health. Church discipline seems to have gone to sleep at the switch. There is being tolerated in many communities among the young---so young that they should not be permitted to dance any kind of a dance---some near-vulgar and and near-indecent stunts, designated by Tango, Bunny-hug Turkey trot. It's a daily affair. It seems to have stampeded the young and foolish. It holds them slaves like a dope, a drug, or a disease. They are tied nand and foot, in a devotion to the horrible thing, excluding the possiblity of serious thought or faithful service. There is a something in it that does not appeal to the goodness of the heart or the welfare of soul, or the unrestrained young would not run plumb crazy over it.

It forgets the brain entirely, and magnifies the cultivation of the heels and lower limbs, giving the animal in us, which is temporal, an excitement and advantage over the spirit, the soul, which is eternal.

Quiet, thoughtful people that have a concern for the modesty and the welfare of the future women soberly ask themselves how can so and so permit her daughter to engage in this miserable, ungraceful thing, night after night. People have wondered why young boys, with not much behind them, a hazy present and a future absolutely without a foot-hold or the promise of one, idling their days, carousing the tango to late hours at night and huddled in bed late into the day, could possibly attract her, a hopeful girl, a Sunday school pupil, a church member, a needed influence for the moral uplift of the future, the mistress of a home. And yet we are told that some mothers have expressed in flowing, flighty language their absorbing delight over their daughters' expertness in these near-vulgar stunts. How a mother can get the consent of her mind, her soul, her sense of modesty, so far forgetting the power and great need of a modest womanhood, to regard her daughter's proficiency in the horrible Tango as an accomplishment is starling.

They say that the craze—the disease—has become so contageous and malignant that it has attacked the daughters and sons of church officers, even ministers. And yet with all this knowledge of its fascination and power to enslave, the church remains quiet, and the thing goes on from bad to worse. Some or these days, some poor boy of girl will curse the day that a responsible hand did not stop this madness and unrestrained craze.

Without being sectional and without feeling, this writer can not understand why Southern women will sit by so passively while their children are striving to excel in that very thing that had its origin and conception in the sorry, sinful music-halls, with bar-room attachments, in the North. The very parentage of the thing ought to condemn it in a normal atmosphere. The Women's Clubs, Betterment Associations and Civic Leagues could do no better service for their respective communities than to drive out from their midst the condition that makes this craze thrive—moral health is more important than physical health.

The most distressing feature about Tango and her ugly cousins lies in the fact that some folks regard it as an "entrance into society." Pity the society of which Tango is the godmother! and pity the ambition and soul-spirit of a parent that invokes Tango's endorsement for a social position for her child.

Pity Poor Society!

Boy Scout Shows His Mettle.

A New Bern dispatch tells how Richard Dill, a twelve-year-old boy of that place, saved the life of one of his companions, Edward Brock.

Dill, Brock and several other lads were playing on a wharf at Union Point, when in some way Brock lost his balance and fell overboard into water which was seven or eight feet deep. Young Dill, who has recently joined the Boy Scouts, but who is in the "Tenderfoot" stage of the organization, had read how to save a drowning man and he at once secured a long pole and plunged into the river at the spot where Brock had struck the water. Down to the bottom went the pole, and, as luck would have it, the drowning boy grasped the pole and was pulled to the surface and then brought up on the dock. The lad was in an exhausted condition and if he had remained under the water a few seconds longer there is no doubt but that he would have lost his life.—Ex.

After Forty Lonely Years, A Home.

The American Magazine has been offering prizes for the best, letters entitled "What I am most thankful for." The following letter took second prize, and shows how a woman got what she wanted most only after a persistant struggle for forty years:

"The thing for which I am most thankful in all the world is my home. I have had it for two years, but it took me forty years to get it.

"I am a trained nurse—was a homeless child, boarded out on farms until I was eighteen: then I trained for a nurse. I dreamed and planned for a home, but I never expected to get one. Then I took care of old Mrs. McPherson for a year, and when she died she left me two thousand dollars—God bless her!

"I came to Seattle, bought half an acre for five hundred dollars, and built a bungalow for fifteen hundred more. It has five rooms, a living room with a fireplace, a dining room, two bedrooms, and a bathroom. The porch is covered with honeysuckle and pink ramblers. I rented it for a year, while I nursed until I had saved enough to go to housekeeping.

"But I wanted something more than furniture, and I got it. I adopted two boys—one ten, and one two. They called me 'mother.' Then the boys adopted a dog, and a homeless cat. Johnny, the older one, has ten hens and two roosters; he sells me his eggs. He has a paper route in our neighborhood, and sometimes he works in gardens. He has twenty-five dollars in the bank. He is so proud of our home! I took him out of an orphan asylum.

"Baby Ned's mother committed suicide because his father had rnn away with another woman. The police were coming for him when I took him home. He is a dear baby.

"We have a fine garden with all the vegetables we can eat, and lots of old-fashoned flowers. We have hollyhocks that grow ten feen high out here, bushels of roses, sweet peas, foxgloves, lilies, stocks, and lots of other things.

"When I come home at night and see the smoke coming out of my chimney and my boys waiting for me at the gate, I tell you I am pretty thankful."

A Guilty Conscniece.

Concience is one of the worst lodgers to have in your house; when he gets quarrelsome there is no abiding with him; ill at lying down and equally troublesome at rising up. A guilty conscience is one of the curses of the world; its puts out the sun and takes away the brightness from the moonbeam. A guilty conscience casts a noxious exhalation through the air, removes the beauty from the landscape, the glory from the flowing river, the majesty from the rolling floods. There is nothing beautiful to the man who has a guilty conscience.—Spurgeon.

Many a business man who claims he wants only a fair profit must have in mind a church fair profit.

The way to Heaven—turn to the right and keep straight on.—Spurgeon,



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HUMOROUS

Both Knew.

"Doctor," said an old lady to her family physician, "kin you tell me how it is some folks is born dumb?"

"Why—ahem—certainly, madam, it is owing to the fact that they come into the world without the power of speech."

"La me!" remarked the old lady, "now just see what it is to have a physic edication. I've axed my old man more nor a hundred times that same thing, and all I could get out of him was, 'kase they is',"

Bill Nye is About Right.

A man may use a wart on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes around; stop his watch at night to save the wear and tear; leave his i's and t's without a dot or a cross to save ink; pasture his mother's grave to save corn, but a man of this kind is a gentleman and a scholar compared to that other "feller" who will take a newspaper, and when asked to pay for it, puts it back in the postoffice and has it marked "refused."—Bill Nye.

To Break a Hen From Setting.

Lift her off the nest and sit her down on the ground. Then set an alarm clock to go off in twenty minutes and place it just under the straw. Speckle will return in time to get the news and act in accordance. Repeat the dose until Speckle decides to go to work. Ordinarily once will do the trick. This may sound funny, but it is no joke. We may have "sit" and "set not accurately adjusted, but the hen will not notice the difference, and she is the one to be impressed.

At The Movies.

She was well over eighty years of age, and for the first time in her life she had been taken to a moving picture theatre. As she came out a friend met her in the vestibule.

"Hope you enjoyed yourself, Mrs. Smith," she exclaimed.

"Yes," replied the old dame, "I did, but I'm getting that deaf nowadays, I couldn't hear a word they said."

Charging It Up.

"That lawyer of mine has a nerve."

"Why so?"

"Listen to this item in his bill: 'For waking up in the night and thinking over your case, ten dollars.'"

Hazy.

"You have read John Bunyan?"

"Yes," said the talkative girl. "The name is very familiar. But I can't quite place him. Which was he? One of the Pilgrim Fathers, or one of the original Progressives?"—Washington Star.

Half the Time

Sixteen—"Do you believe in infant damnation, professor?"

Married Prof.—"Only at night."—Pennsylvania Punch Bowl.

The Usual Question.

"Mabel, I'm drawn on the grand jury."

"So am I, Gertrude."

"Our responsibilities will be heavy."

"I realize that. What shall we wear?"—Seattle Post Intelligencer.

Rude Boy.

Miss Flirt—Jack told me last night that I was his very life.

Her Brother—Jack will soon find out uncertain life is.

On Installment Plan.

Miss Coy:—"Oh, what beautiful flowers! There is still a little dew on them."

His Nibs (absently-mindedly): "I know, but I'll pay it tomorrow."—Current Literature.

—Bald-Head—Tommy why do you suppose people like myself have no hair on their head?

Tommy—Well my pa always taught me that a empty barn did not need any covering.—L.

Colored Preacher (appealing for funds)—"Bruddern, ah kaint preach heah and board in hebben."—Irish Presbyterian.

How the Children Are Trained In The Home.

Continued from page one.

no time.

In many respects our printer boys have a tremendous advantage over all the other boys in the Home. The printer's profession is the least crowded of any that we know of. If a printer is honest, intelligent and willing to work he can get work in almost any office he enters, provided he can impress the fact upon his prospective employer that he really wants to work. Nearly every printing office in the country is crying out for more men—trained men that can be depended upon. We could get positions for every one of our printer boys in less than a week at salaries they could easily live on, but we know that the educational and industrial training they are receiving now is worth more to them in the future, ten times more than a position somewhere else would be without the advantages of going to school. Only the other day this writer had a letter from a newspaper man wanting to know if we had two printer boys ready to leave the Home and take positions. Other similar requests for boys have come from other papers; and other orphanages report that there is a demand for their printer boys before they are ready to turn them loose. To all such inquiries we answer in the negative. Even if the matter is referred to the boys, they have the good judgement to turn the proposition down. This is very incourageing as it shows they have some appreciation of what the Home has done for them, and realize that the time they spend here in preparation for life's work is not wasted time.

Taking it as a whole the record made by our printing office boys after leaving the Home is the best made by any of our old boys. Nearly every boy who is climbing rapidly in the world was at one time one of our printer boys. It is true that the best scholars in our school are selected to receive the advantages of the printing office, but this is not responsible for their success so much as the training they receive that prepares them to more easily make their mark in the world. A number of our boys have graduated from the leading colleges of the State by working in the college printing office. Many others are holding responsible positions with the large daily papers in this and other States.

Special Train to Jacksonville, Monday May 4th, 1914. Via Southern Railway.

On account of the Confederate Veterans Re-union at Jacksonville, May 6th-8th, Southern Railway will operate Special Train from Charlotte Monday, May 4th, leaving Charlotte at 10:30-pm, arriving Jacksonville following morning. Special train will consist of both day coaches and Standard Pullman and Tourist sleeping cars.

Following low round trip fares will apply from stations named:

Charlotte	$8.75
Salisbury	9.60
Statesville	9.60
Gastonia	8.75
High Point	10.30
Concord	9.15
Hickory	9.65
Shelby	9.00
Rock Hill	8.20
Winston Salem	10.40

Fares from all other points on some basis. Tickets on sale May 3rd to 7th, final limit May 15th with privilege of an extension of limit until June 4th by depositing ticket and payment of 50 cents. Very low round trip fares from Jacksonville will be sold to all points in Florida, Alabama, Mississippi, Georgia and Havana on May 6th to 10th with final limit June 2nd.

May is a most attractive month in which to visit Florida, a rare opportunity to see the wonderful Land of Flowers, orange groves, pine-apple and coconut farms. Fishing at its best in May.

Passengers from all points can use regular traing into Charlotte, connecting with the special train from Charlotte Monday, May 4th. Special cars will be arranged from any point upon application.

Pullman reservations should be made in advance.

For further and detailed information apply to any Agent Southern Railway, or,

R. H. DeButts, D. P. A.,
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Our Fatherless Ones only one dollar a year.

A HOUSE BY THE SIDE OF THE ROAD.

In a fellowless firmament
There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart
There are pioneer souls that blaze their path
Where highways never ran;
But let me live beside the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by,
The men who are good, and the men who are bad,
As good and as bad as I;
I would not sit in the scorner's seat,
Nor hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

I see from my home beside of the road,
By the side of the highway of life,
The men who press on with ardor of hope,
The men who are faint with the strife:
But I turn not away from their smiles or their tears.
Both part of an infinite plan;
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height,
And the road passes on through the long afternoon
And stretches away to the night;
But I still rejoice when the travelers rejoice,
And weep with the strangers that mourn,
Nor live in my house by the side of the road
As one who dwells alone.

Let me live in the house by the side the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish, and so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road
And be a friend to man.—Sam Walter Foss.

Billy Bryan's Idea of Billy Sunday

To call the Reverand William A. Sunday "Billy" is not a discourtesy but an evidence of affection. It was the name by which he was known when he was a ball player, and he has not found it necessary to maintain his dignity by frowning upon familarity which his genial nature invites. Like Sam Jones, he is the recipient of praise and abuse—of praise from those whose hearts have felt the influence of his powerful appeals, of criticism from those who have not come into contact with him or are ignorant of the effective service he has rendered to the cause of righteousness. It is said that he is dramatic—well, life has its dramatic moments and nature does not always speak in whispers. The thunder, the lightning, the earthquake and hurricane, as well as the meadow brook, the evening zephyr and the glowinging sunset, give us glimpses of nature.

Sunday should not be condemned because he does not follow the beaten oratorical path. No two speakers are alike if they are worth comparing; no speaker can successfully imitate another speaker, and he will not want to unless he is more interested in his manner than in his message. Some ministers have complained that Sunday is unconventional. But what of that if the Lord gives him souls for his hire? The preacher who finds fault with Sunday should, before complaining, be sure that he can offer in support of his kind of preaching a longer list of names of persons whom he has converted. If your neighbor tells you that he has no use for Billy Sunday, take him to one of Sunday's meeting ands let him sit spell-bound, as thousands do nightly, and listen to his presentation of the Gospel. One experience will convince him that a man who can be instrumental in the regeneration of human hearts and in strengthening his hearers to a better life is not laboring in vain.

Every agency for evil, every manipulator of the man-traps, every conspirator against the purity of youth or the viture of manhood or womanhood—all these will instinctively protest against Sunday's entrance into their town. Is that not enough to assure the well-meaning man on which side of the scales his influence should be cast? Billy Sunday knows the average man, and he reaches him. He has felt the salvation which he preaches, and he is thus able to bring a knowledge of it to those who need it. He is a power for good wherever he goes.—From a signed article by Mr. Bryan.

Entertaining Homeless Friends

One conscientious hostess who felt her responsibilities in this line, says that she never expended time and money to better advantage than she did in hunting out and entertaining homeless young people. Now that her days of activity are over menand women are often coming to her and saying, "I can never forget those delightful evenings at you home;" "I was lonely enough to cry many nights when I left my office, but after you opened your home to me, I can't tell you how all my life was changed;" "I was becoming embittered and was getting careless of my appearance, but after I began to go to your house, I felt, oh, so differntly." Let the churches and let all of us teink more of this matter.—Kate Upson Clark, in Leslie's.

Field Peas

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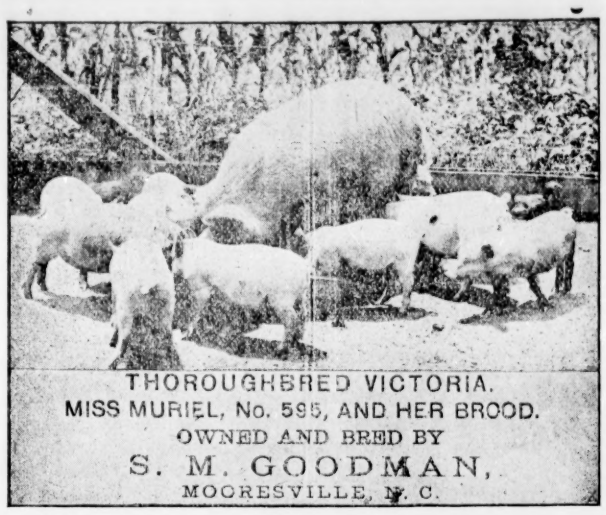
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